بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

THE SEALED NECTAR

(THE TREATY OF HUDAIBIYA)

19.04.2012 (Evening Dars)

THE TREATY OF HUDAIBIYA

-the battle of Badr took place two years after the hijrah
-and battle of Uhud three years after
-the battle of the ditch five years after
-battle of Banu mustalliq six years after the hijrah
-and so is the treaty of hudaibiya

The rasul (ﷺ) saw in a dream his Sahabah were shaving their hairs and went for Umrah
-when he woke up he told the Sahabah
-they were very happy because they missed Makkah
-and they know the dreams of Prophets have to come to pass
-so the news was exciting for them

So the prophet set out from Medina to Makkah for Umrah
-but the hypocrites did not go
-they said the prophet is mad and Abu Sufyan is going to massacre them
-because they are not armed

How can they arm themselves?
-they left for Umrah only and you are not allowed to fight in Makkah
-they had intentions to perform Umrah only

1,400 Sahabah set out with the prophet and when Quraish found out
-they tried to stop the prophet and his companions
-even though they knew they left for Umrah
-but they did not want 1,400 Muslims to enter Makkah
-this would give rise to Islam in Makkah
-and they thought the people will look low upon them
-because of the pride of jahiliyyah they decided to stop them
-even though they came with peaceful purposes

They camped at Hudaibiya
-and the Prophet (ﷺ) chose Umar to go and negotiate with Makkah
-but he declined saying he hates Quraish and they hate him

-and his tribe is not a strong one in Makkah
-so he suggested for the prophet to choose Uthman

So the prophet allowed Uthman to go, he got delayed in Makkah for some reason
-and then a rumour started to spill, that Uthman was killed by Quraish

When this happened, the Prophet and the Sahabah took an oath of allegiance
-underneath the tree

Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad (ﷺ)) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquility) upon them, and He rewarded them with a near victory, (Al-Fath 48:18)

-the oath was to die to avenge for the death of Uthman
-and Allah revealed the ayah above about this oath

Allah was pleased with the people under the tree
-and He said He brought down tranquility in their hearts

Why was Allah pleased with them?
-it proves the sacredness of the Islamic brotherhood and sisterhood

Narrated by An-Nu'man bin Bashir: The Prophet (ﷺ) said: "The likeness of the believers in their mutual love, mercy and compassion is that of one body; when one part of it suffers, the rest of the body joins it in staying awake and suffering fever." [Al-Bukhaari (6011) and Muslim (2586)]

-and this is because the Muslims are like one body
-so Allah said He was pleased with them

The way Muslims are behaving today
-in which Muslims are massacred and they sit down or change the channel not to watch it
-this is not the Sunnah

At Hudaibiya there was a well that had dried up
-the Prophet threw a stone in it and it became full with water

Rain also fell at Hudaibiya
-and the prophet said a hadith qudsi
-about the people believing stars cause the rain

The Prophet (ﷺ) said all the 1,400 people under the tree are in paradise

Jabir (RA) reported that Allah's Messenger (ﷺ) said, "None of those who swore allegiance under the tree will enter Hell." [Musnad Ahmad (3/350) No. 14820, Sunan Abu Dawud (2/624) No. 4653,

Sunan Tirmidhi (5/695) No. 3860, Abu Eesa al-Tirmidhi said: this hadith is Hasan Sahih]

When Uthman was in Makkah, Abu Sufyan offered him to make tawaf
-but he did not accept and said he will never make tawaf before the messenger of Allah
-while Uthman was in Makkah

Muhammad bin Ishaq bin Yasar said in his book on Sirah: "The Messenger of Allah beckoned `Umar bin Al-Khattab in order to send him to Makkah, so that he could inform the chiefs of Quraysh of the Prophet's intent (to perform `Umrah at Makkah). `Umar said, `O Allah's Messenger! I fear the Quraysh for my being. There are no longer any chiefs from the tribe of Bani `Adi bin Ka`b remaining in Makkah who would protect me, in addition, the Quraysh know my enmity and harshness against them. However, I could tell you about a man who is mightier than I in Makkah: `Uthman bin `Affan. We should send him to Abu Sufyan and the chiefs of the Quraysh informing them that you did not come to fight them, but to visit this House and to honor its holiness.' `Uthman left to Makkah. He met Aban bin Sa`id bin Al-`As upon entering Makkah or just before that. As a result, Aban took `Uthman with him and extended his protection to him so he could deliver the message of Allah's Messenger. `Uthman indeed went to Abu Sufyan and the chiefs of Quraysh and imparted the Prophet's message that he was sent with. When `Uthman finished delivering the Prophet's message to them they said to him, `If you wish, you can perform Tawaf around the House.' `Uthman replied, `I would not do that before the Messenger of Allah gets the chance to perform Tawaf around it.' So the Quraysh kept `Uthman waiting in Makkah. However, the Messenger of Allah and the Muslims were told that `Uthman had been killed." [Tafsir Ibn Kathir, Volume 9, page 134]

-some Sahabah said Uthman was making tawaf while they were stopped
-but the prophet said wallahi Uthman will never do tawaf before me

Not every offer is good
-there are two types of offers
1. Praiseworthy
2. Blameworthy

When Abu Sufyan made the offer, he was practicing divide and rule
-it is just like when the colonial powers colonized African countries
-they gave privileges to one tribe and denied the other
-and this later cause division and tribal wars

So Uthman knew the offer had no sincerity, so he refused it
-this is why it is important to study the sealed nectar
-because the hearts of the kuffaar are alike
-as Allah said;

And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty. (Al-Baqarah

2:118)

Quraish sent Suhail ibn Amr to negotiate with the Prophet (ﷺ)
-it was surprising that Quraish stopped the Muslims who came with no weapons
-so why did they stop them even though they had this knowledge?
-the answer is they did it all in the name of pride
-they did not want to look like an easy push-over in the eyes of the Arabs

THE 5 POINTS OF THE TREATY OF HUDAIBIYA

1. The Muslims shall return this time and come back next year, but they shall not stay in Makkah for more than three days.
-this was to insult the Muslims
-and the Sahabah said to the prophet you told us we would enter Makkah
-and the rasul replied that he did not tell them this year

2. They shall not come back armed but can bring with them swords only sheathed in scabbards and these shall be kept in bags.

3. War activities shall be suspended for ten years, during which both parties will live in full security and neither will raise sword against the other.

4. If anyone from Quraish goes over to Muhammad [ﷺ] without his guardian's permission, he should be sent back to Quraish, but should any of Muhammad's followers return to Quraish, he shall not be sent back.

-this caused the Muslims to be very upset as well

5. Whosoever wishes to join Muhammad [ﷺ], or enter into treaty with him, should have the liberty to do so; and likewise whosoever wishes to join Quraish, or enter into treaty with them, should be allowed to do so.

-Banu Bakr joined Quraish
-Banu Khuza'a joined the prophet

Some dispute arose with regard to the preamble. For example, when the agreement was to be committed to writing, 'Ali bin Abi Talib, who acted as a scribe began with the words: Bismillâh ir-Rahman ir-Raheem, i.e., "In the Name of Allâh, the Most Beneficent, the Most Merciful" but the Makkan plenipotentiary, Suhail bin 'Amr declared that he knew nothing about Ar-Rahman and insisted upon the customary formula Bi-ismika Allâhumma, i.e., "In Your Name, O Allâh!" The Muslims grumbled with uneasiness but the Prophet [ﷺ] agreed. He then went on to dictate, "This is what Muhammad, the Messenger of Allâh has agreed to with Suhail bin 'Amr." Upon this Suhail again protested: "Had we acknowledged you as Prophet, we would not have debarred you from the Sacred House, nor fought against you. Write your own name and the name of your father."

The Muslims grumbled as before and refused to consent to the change. The Prophet [ﷺ], however, in the larger interest of Islam, attached no importance to such an insignificant detail, erased the words himself, and dictated instead: "Muhammad, the son of 'Abdullah." Soon after this treaty, Khuza'a clan, a former ally of Banu Hashim, joined the ranks of Muhammad [ﷺ ﷺ], and Banu Bakr sided with Quraish.

When the rasul was drafting up the treaty Ali ibn Abi Talib was the scribe
-at the top of the treaty he wrote Bismillahir Rahmanir Raheem
-but they asked Ali to write only Bismillah because the other two are new gods
-But if you know there is only one God, why do you worship all those idols? what a hypocrisy
-all the 360 idols in the kaabah, this shows every kaafir is a hypocrite

Narrated By Al-Bara bin 'Azib: When Allah's Apostle ﷺ concluded a peace treaty with the people of Hudaibiya, Ali bin Abu Talib wrote the document and he mentioned in it, "Muhammad, Allah's Apostle." The pagans said, "Don't write: 'Muhammad, Allah's Apostle', for if you were an apostle we would not fight with you." Allah's Apostle ﷺ asked Ali to rub it out, but Ali said, "I will not be the person to rub it out." Allah's Apostle ﷺ rubbed it out and made peace with them on the condition that the Prophet and his companions would enter Mecca and stay there for three days, and those they would enter with their weapons in cases. [Sahih Bukhari, Vol 3, Book 49, Hadith #862]

Suhail also asked Ali to scratch out rasulullah because they do not accept him as that
-and if they had accepted him they would not have fought him
-or prevented him from entering Makkah today
-the prophet asked Ali to scratch it out, but he refused
-the prophet himself had to scratch it out
-the prophet then turned to him and said one day you will be forced to scratch out your title

When Ali and Mua'wiyya fought
-Amr ibn Al As said we do not accept Ali as Ameerul Mu'mineen, so scratch it out
-and so the saying of the prophet came to pass exactly as he said it

When the rasul (ﷺ) signed the treaty
-Abu Jandal wanted to join the Muslims, he was the son of Suhail ibn Amr the envoy of Quraish
-his own son wanted to migrate to Medina, but Suhail said send back my son to me
-because you just signed the treaty

Some women also embraced Islam in Makkah and they wanted to live in darul Islam
-they had taqwa to want to leave darul harb
-living in darul harb turns you into a low life scum

The kuffaar shouted 'send them back', 'remember the treaty'
-Allah then revealed;

O you who believe! When believing women come to you as emigrants, examine them, Allah knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent [as their Mahr] to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which they have spent. That is the Judgment of Allah. He judges between you. And Allah is All-Knowing, All-Wise. (Al-Mumtahinah 60:10)

So the Prophet said to Quraish I cannot disobey Allah
-and so I cannot send these Muslim women back
-because these women are not lawful to the kaafir men, so he kept these women

Abu Baseer took Shahadah and tried to migrate to Medina, Quraish sent 2 men to capture him
-but he killed one of the men and escaped, he refused to return to Makkah
-but was not also allowed in Medina

So he encamped in the outskirts of Medina in no man's land
-he is neither in Makkah nor in Medina
-he left Makkah and the treaty said he cannot be in Medina
-so he encamped there and robbed every caravan of Quraish passing by
-the number grew and developed a colony
-of people who never wanted to stay in Makkah and are not allowed in Medina

The pagans of Makkah went to Medina to beg the prophet to remove that part of the treaty
-and so they said anyone who wants to leave Makkah for Medina take them in
-to stop the colony that is robbing all their caravans
-so Allah disgraced the kuffaar
-they thought they were oppressing the Muslims by adding that in the treaty
-but they did not for see Abu Baseer
-he became a citizen of his own colony and robbed their caravans
-so much so they had to beg the prophet to change that part of it
-so the treaty backfired on them

And they (disbelievers) plotted [to kill 'Iesa (Jesus)], and Allah planned too. And Allah is the Best of the planners. (Aali Imran 3:54)

Surah 60:10 is the ayah used to say Muslim girls cannot marry kaafir men, this marriage is baatil
-and the woman is living in zina and all the kids are illegitimate
-the women who marry kaafir men are feminist, who have no regard for Qur'an
-they are Mu'tazila and secularist
-Allah revealed Surah 48 when the treaty was signed

Verily, We have given you (O Muhammad ﷺ) a manifest victory. (Al-Fath 48:1)

-Allah classified it as a victory, why?
-even though the Sahabah were grumbling
-and Umar complained to the prophet and Abu Bakr about the treaty
-but he became embarrassed when he asked those questions
-and so he never gave up giving charity and performing extra Salah
-because he stood up to the prophet at Hudaibiya

The treaty itself was the victory, why? because too many warfronts is not wise
-and the Prophet said do not wish to face the kuffaar
-but if you meet them stand up to fight

Narrated By Salim Abu An-Nadr: (The freed slave of 'Umar bin 'Ubaidullah) I was Umar's clerk. Once Abdullah bin Abi Aufa wrote a letter to 'Umar when he proceeded to Al-Haruriya. I read in it that Allah's Apostle in one of his military expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allah for safety, but when you face the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allah, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the clans, defeat them, and grant us victory over them." [Sahih Bukhari, Vol 4, Book 52, Hadith #266A]

Opening too many war-fronts is not wise
-but Hitler, Napoleon and Bush did exactly that
-and so they suffered the consequences
-the American economy is crumbling

The army generals were shocked as to how America can take up all those countries
-and so their army is stressed and they commit suicide and suffer from PTSD

So Allah said when the prophet signed the treaty, that is victory
-because no war for 10 years means he can take care of the Jews
-but the Sahabah could not understand this, it was above their heads

They complained about Muslims not being returned if they leave Medina
-but if you prefer to go to darul harb then we do not need you
-how can you leave darul Islam for darul harb? go we do not need you

They also complained about the Prophet scratching out his title and so what
-Allah said;

By the forenoon (after sun-rise); (Ad-Duha 93:1)

And by the night when it is still (or darkens); (Ad-Duha 93:2)

Your Lord (O Muhammad (Peace be upon him)) has neither forsaken you nor hated you. (Ad-Duha

93:3)

And indeed the Hereafter is better for you than the present (life of this world). (Ad-Duha 93:4)

And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased. (Ad-Duha 93:5)

-He promised the prophet victory and satisfaction before his death
-so why worry about his title being scratched?
-e.g., it is like graduating from Harvard or Oxford as a doctor
-and some ignoramus says: 'you are not a doctor'
-why will this offend you?
-this is why the prophet did not mind scratching out his title

The Jews of Khaibar were removed during this time
-he removed a bone in his throat and this is why it is a victory

Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquility) upon them, and He rewarded them with a near victory, (Al-Fath 48:18)

And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise. (Al-Fath 48:19)

Allah said you the Muslims will get a lot of Ghanima (booty) from the battle with the Jews
-when the hypocrites knew the prophet was going to Khaibar, they said they want to join
-but the prophet denied them this, saying only the people at the treaty will go
-the hypocrites said the prophet is refusing them
-because he does not want them to have the booty
-the rasul said I cannot change the speech of Allah

When he returned with the treaty
-it proves that the Muslims became a force to be reckoned with
-anytime you are invited to negotiate by the kuffaar it means you are a force to be reckoned with
-just like the kuffaar are desperate to talk to Taliban
-this proves they are a force to be reckoned with

So when the treaty was signed it meant Islam had become a force to be reckoned with
-the Muslims left with no weapons and yet the kuffaar went into a treaty with them
-a person goes into a treaty with you because you are somebody and significant
-this is why Allah called it a victory

Umm Salama (RA) was with the Prophet
-he asked the Sahabah to shave their heads but the refused
-the prophet went to his wife, his face red
-but Umm Salama told him you shave your hair first and they will obey
-he did as was advised and that saved the Ummah

When the peace treaty had been concluded, the Prophet [ﷺ] ordered his Companions to slaughter their sacrificial animals, but they were too depressed to do that. The Prophet [ﷺ] gave instructions in this regard three times but with negative response. He told his wife Umm Salamah about this attitude of his Companions. She advised that he himself take the initiative, slaughter his animal and have his head shaved. Seeing that, the Muslims, with rended hearts, started to slaughter their animals and shave their heads.

LESSONS FROM THE TREATY OF HUDAIBIYA

1. IT PROVES THAT THE MUSLIMS HAVE BECOME A FORCE TO BE RECKONED WITH

2. KUFFAAR HATE TO APPEAR WEAK IN FRONT OF MUSLIMS

3. KUFFAAR TRY TO DIVIDE AND RULE AT ALL TIMES
-this is why they offered Uthman to make tawaf
-but his taqwa caused him to reject it

4. THE BROTHERHOOD OF THE MUSLIMS IS SACRED AND STRONG
-and this is why the Sahabah gave their oath to die

Narrated By Yazid bin Ubaid: Salama said, "I gave the Pledge of allegiance (Al-Ridwan) to Allah's Apostle and then I moved to the shade of a tree. When the number of people around the Prophet diminished, he said, 'O Ibn Al-Akwa ! Will you not give to me the pledge of Allegiance?' I replied, 'O Allah's Apostle! I have already given to you the pledge of Allegiance.' He said, 'Do it again.' So I gave the pledge of allegiance for the second time." I asked 'O Abu Muslim! For what did you give he pledge of Allegiance on that day?" He replied, "We gave the pledge of Allegiance for death." [Sahih Bukhari, Vol 4, Book 52, Hadith #207]

5. IT IS UNWISE TO OPEN TOO MANY WARFRONTS SIMULTANEOUSLY
-this is why the Prophet signed for 10 years without war
-to focus on the Jews of Khaibar

6. TO OBEY A PIOUS AND WISE WOMAN HAS GREAT BARAKAH
-because the rasul obeyed Umm Salama and her advice saved the day
-the rasul made dua three times for those who shaved and once for those who clipped
-so it is better to shave when you make hajj or Umrah

7. THE SAHABAH HAD GHAIRA (JEALOUSY) FOR THEIR DEEN
-and this is why the treaty was distasteful to them
-a person with no jealousy for his Deen is not affected even if the Qur'an is burnt in front of him

8. THE DREAM OF A PROPHET WILL COME TO PASS AT ALL TIMES
-because the rasul entered Makkah the 2nd year

One man did not stretch out his hands to pledge and he hid behind his red camel
-the Prophet called him to come for him to seek forgiveness for him
-and so he did and he eventually gave his bay'a
-initially he was a hypocrite, but forgiveness was sought for him

Narrated By Al-Miswar bin Makhrama and Marwan: (Whose narrations attest each other) Allah's Apostle set out at the time of Al-Hudaibiya (treaty), and when they proceeded for a distance, he said, "Khalid bin Al-Walid leading the cavalry of Quraish constituting the front of the army, is at a place called Al-Ghamim, so take the way on the right." By Allah, Khalid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraish. The Prophet went on advancing till he reached the Thaniyya (i.e. a mountainous way) through which one would go to them (i.e. people of Quraish). The she-camel of the Prophet sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, "Al-Qaswa' (i.e. the she-camel's name) has become stubborn! Al-Qaswa' has become stubborn!" The Prophet said, "Al-Qaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he said, "By the Name of Him in Whose Hands my soul is, if they (i.e. the Quraish infidels) ask me anything which will respect the ordinances of Allah, I will grant it to them."

The Prophet then rebuked the she-camel and she got up. The Prophet changed his way till he dismounted at the farthest end of Al-Hudaibiya at a pit (i.e. well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allah's Apostle; of thirst. The Prophet took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budail bin Warqa-al-Khuza'i came with some persons from his tribe Khuza'a and they were the advisers of Allah's Apostle who would keep no secret from him and were from the people of Tihama. Budail said, "I left Kab bin Luai and 'Amir bin Luai residing at the profuse water of Al-Hudaibiya and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Kaba." Allah's Apostle said, "We have not come to fight anyone, but to perform the 'Umra. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e. the 'Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah will definitely make His Cause victorious." Budail said, "I will inform them of what you have said." So, he set off till he reached Quraish and said, "We have come from that man (i.e. Muhammad) whom we heard saying something which we will disclose to you if you should like." Some of the fools among Quraish shouted that they were not in need of this information, but the wiser among them said, "Relate what you heard him saying." Budail said, "I heard him saying so-and-so," relating what the Prophet had told him.

Urwa bin Mas'ud got up and said, "O people! Aren't you the sons? They said, "Yes." He added, "Am I not the father?" They said, "Yes." He said, "Do you mistrust me?" They said, "No." He said,

"Don't you know that I invited the people of 'Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?" They said, "Yes." He said, "Well, this man (i.e. the Prophet) has offered you a reasonable proposal, you'd better accept it and allow me to meet him." They said, "You may meet him." So, he went to the Prophet and started talking to him. The Prophet told him almost the same as he had told Budail. Then Urwa said, "O Muhammad! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allah, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone." Hearing that, Abu Bakr abused him and said, "Do you say we would run and leave the Prophet alone?" Urwa said, "Who is that man?" They said, "He is Abu Bakr." Urwa said to Abu Bakr, "By Him in Whose Hands my life is, were it not for the favour which you did to me and which I did not compensate, I would retort on you." Urwa kept on talking to the Prophet and seizing the Prophet's beard as he was talking while Al-Mughira bin Shu'ba was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever Urwa stretched his hand towards the beard of the Prophet, Al-Mughira would hit his hand with the handle of the sword and say (to Urwa), "Remove your hand from the beard of Allah's Apostle." Urwa raised his head and asked, "Who is that?" The people said, "He is Al-Mughira bin Shu'ba." Urwa said, "O treacherous! Am I not doing my best to prevent evil consequences of your treachery?"

Before embracing Islam Al-Mughira was in the company of some people. He killed them and took their property and came (to Medina) to embrace Islam. The Prophet said (to him, "As regards your Islam, I accept it, but as for the property I do not take anything of it. (As it was taken through treason). Urwa then started looking at the Companions of the Prophet. By Allah, whenever Allah's Apostle spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. Urwa returned to his people and said, "O people! By Allah, I have been to the kings and to Caesar, Khosrau and An-Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect." Urwa added, "No doubt, he has presented to you a good reasonable offer, so please accept it." A man from the tribe of Bani Kinana said, "Allow me to go to him," and they allowed him, and when he approached the Prophet and his companions, Allah's Apostle I said, "He is so-and-so who belongs to the tribe that respects the Budn (i.e. camels of the sacrifice). So, bring the Budn in front of him." So, the Budn were brought before him and the people received him while they were reciting Talbiya. When he saw that scene, he said, "Glorified be Allah! It is not fair to prevent these people from visiting the Ka'ba." When he returned to his people, he said, 'I saw the Budn garlanded (with coloured knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka'ba." Another person called Mikraz bin Hafs got up and sought their permission to go to Muhammad, and they allowed him, too. When he approached the Muslims, the Prophet said,

"Here is Mikraz and he is a vicious man." Mikraz started talking to the Prophet and as he was talking, Suhail bin Amr came.
When Suhail bin Amr came, the Prophet said, "Now the matter has become easy." Suhail said to the Prophet "Please conclude a peace treaty with us." So, the Prophet called the clerk and said to him, "Write: By the Name of Allah, the most Beneficent, and the most Merciful." Suhail said, "As for 'Beneficent,' by Allah, I do not know what it means. So write: By Your Name O Allah, as you used to write previously." The Muslims said, "By Allah, we will not write except: By the Name of Allah, the most Beneficent, and the most Merciful." The Prophet said, "Write: By Your Name O Allah." Then he dictated, "This is the peace treaty which Muhammad, Allah's Apostle has concluded." Suhail said, "By Allah, if we knew that you are Allah's Apostle we would not prevent you from visiting the Kaba, and would not fight with you. So, write: "Muhammad bin Abdullah." The Prophet said, "By Allah! I am Apostle of Allah even if you people do not believe me. Write: Muhammad bin Abdullah." (Az-Zuhri said, "The Prophet accepted all those things, as he had already said that he would accept everything they would demand if it respects the ordinance of Allah, (i.e. by letting him and his companions perform 'Umra.)" The Prophet said to Suhail, "On the condition that you allow us to visit the House (i.e. Ka'ba) so that we may perform Tawaf around it." Suhail said, "By Allah, we will not (allow you this year) so as not to give chance to the 'Arabs to say that we have yielded to you, but we will allow you next year." So, the Prophet got that written.
Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said, "Glorified be Allah! How will such a person be returned to the pagans after he has become a Muslim? While they were in this state Abu-Jandal bin Suhail bin 'Amr came from the valley of Mecca staggering with his fetters and fell down amongst the Muslims. Suhail said, "O Muhammad! This is the very first term with which we make peace with you, i.e. you shall return Abu Jandal to me." The Prophet said, "The peace treaty has not been written yet." Suhail said, "I will never allow you to keep him." The Prophet said, "Yes, do." He said, "I won't do.: Mikraz said, "We allow you (to keep him)." Abu Jandal said, "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?"
Abu Jandal had been tortured severely for the Cause of Allah. Umar bin Al-Khattab said, "I went to the Prophet and said, 'Aren't you truly the Apostle of Allah?' The Prophet said, 'Yes, indeed.' I said, 'Is not our Cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'I am Allah's Apostle and I do not disobey Him, and He will make me victorious.' I said, 'Didn't you tell us that we would go to the Ka'ba and perform Tawaf around it?' He said, 'Yes, but did I tell you that we would visit the Ka'ba this year?' I said, 'No.' He said, 'So you will visit it and perform Tawaf around it?' " Umar further said, "I went to Abu Bakr and said, 'O Abu Bakr! Isn't he truly Allah's Prophet?' He replied, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'Indeed, he is Allah's Apostle and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allah, he is on the right.' I said, 'Was he not telling us that we would go to the Kaba and perform Tawaf around it?' He said, 'Yes, but did he tell you that you would go to the Ka'ba this year?' I said, 'No.' He said, "You will go to Ka'ba and perform Tawaf around it." (Az-Zuhri said, " 'Umar said, 'I performed many good deeds as expiation for the improper questions I asked them.'")
When the writing of the peace treaty was concluded, Allah's Apostle said to his companions, "Get up and' slaughter your sacrifices and get your head shaved." By Allah none of them got up, and the

Prophet repeated his order thrice. When none of them got up, he left them and went to Um Salama and told her of the people's attitudes towards him. Um Salama said, "O the Prophet of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. Then some believing women came (to the Prophet); and Allah revealed the following Divine Verses:
"O you who believe, when the believing women come to you as emigrants examine them..." (60.10)
Umar then divorced two wives of his who were infidels. Later on Muawiya bin Abu Sufyan married one of them, and Safwan bin Umaya married the other. When the Prophet returned to Medina, Abu Basir, a new Muslim convert from Quraish came to him. The Infidels sent in his pursuit two men who said (to the Prophet), "Abide by the promise you gave us." So, the Prophet handed him over to them. They took him out (of the City) till they reached Dhul-Hulaifa where they dismounted to eat some dates they had with them. Abu Basir said to one of them, "By Allah, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said, "By Allah, it is very fine and I have tried it many times." Abu Bair said, "Let me have a look at it."
When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Medina and entered the Mosque running. When Allah's Apostle saw him he said, "This man appears to have been frightened." When he reached the Prophet he said, "My companion has been murdered and I would have been murdered too." Abu Basir came and said, "O Allah's Apostle, by Allah, Allah has made you fulfill your obligations by your returning me to them (i.e. the Infidels), but Allah has saved me from them." The Prophet said, "Woe to his mother! what excellent war kindler he would be, should he only have supporters." When Abu Basir heard that he understood that the Prophet would return him to them again, so he set off till he reached the seashore. Abu Jandal bin Suhail got himself released from them (i.e. infidels) and joined Abu Basir. So, whenever a man from Quraish embraced Islam he would follow Abu Basir till they formed a strong group. By Allah, whenever they heard about a caravan of Quraish heading towards Sham, they stopped it and attacked and killed them (i.e. infidels) and took their properties. The people of Quraish sent a message to the Prophet requesting him for the Sake of Allah and Kith and kin to send for (i.e. Abu Basir and his companions) promising that whoever (amongst them) came to the Prophet would be secure. So the Prophet sent for them (i.e. Abu Basir's companions) and Allah I revealed the following Divine Verses:
"And it is He Who Has withheld their hands from you and your hands From them in the midst of Mecca, After He made you the victorious over them... the unbelievers had pride and haughtiness, in their hearts... the pride and haughtiness of the time of ignorance." (48.24-26) And their pride and haughtiness was that they did not confess (write in the treaty) that he (i.e. Muhammad) was the Prophet of Allah and refused to write: "In the Name of Allah, the most Beneficent, the Most Merciful," and prevented the Mushriks from visiting the Ka'ba.

Narrated Az-Zuhri: Urwa said, "'Aisha told me that Allah's Apostle used to examine the women emigrants. We have been told also that when Allah revealed the order that the Muslims should return to the pagans what they had spent on their wives who emigrated (after embracing Islam)

and that the Mushriks should not. keep unbelieving women as their wives, 'Umar divorced two of his wives, Qariba, the daughter of Abu Urhaiya and the daughter of Jarwal Al-Khuza'i. Later on Mu'awlya married Qariba and Abu Jahm married the other."
When the pagans refused to pay what the Muslims had spent on their wives, Allah revealed: "And if any of your wives have gone from you to the unbelievers and you have an accession (By the coming over of a woman from the other side) (Then pay to those whose wives have gone) The equivalent of what they had spent (On their Mahr)." (60.11)

So, Allah ordered that the Muslim whose wife, has gone, should be given, as a compensation of the Mahr he had given to his wife, from the Mahr of the wives of the pagans who had emigrated deserting their husbands.

We do not know any of the women emigrants who deserted Islam after embracing it. We have also been told that Abu Basir bin Asid Ath-Thaqafi came to the Prophet as a Muslim emigrant during the truce. Al-Akhnas bin Shariq wrote to the Prophet requesting him to return Abu Basir. [Sahih Bukhari, Vol 3, Book 50, Hadith #891]